When a man dies and one of his relatives marries his wives, there is no additional payment of dowry. When a man loses his wife, the dowry is repaid fully, or in part, by the relatives of the deceased wife if she has left no children. If there are children, the widower makes no claim to the dowry.

The widow cuts her hair. After the death of the husband, the wife is made to confess the names of her lovers in order to make them give payments which will finance the celebrations at the end of mourning. She must weep for one whole day and one whole night; she may do nothing without the permission of her husband's heir; and for a month she stays dirty, dressed in an old loincloth. At the end of this time there are celebrations of the end of mourning which last several days. The widow sits for a whole night in the village square, and the husband's relatives throw her water and pimento. The following morning she jumps four times over a fire of dry banana leaves. While she is jumping, men hit her for the anguish which she has caused her husband to endure. After that she receives a new loincloth from her family and then, before beginning the dances, if she has not accepted remarriage to her husband's heir, she chooses a new husband from among the assembled men of the dead man's family.

Neither homosexuality nor bestiality have ever been recorded, to our knowledge, among the Fan.

Prostitution does not exist.

Impotence (eyel), if it is congenital, is attributed to the mother's having accidentally caused milk to flow onto the penis of her son while nursing him. If it occurs later, it is said to be from the abuse of coitus and it is believed that there is no more sperm in the impotent person.

Family Group. The family (nda ebur) consists of the man, his wives, his children, and his brothers. It usually includes several homes and constitutes a village in itself. The authority belongs to the father, and it is he who commands because of his being the most respected. He has absolute power, but also incurs certain duties, the most important of which is to find money or goods as dowry for the women whom his sons wish to marry. These dowries are usually obtained through payments made by the girls' husbands. The most complete mutual aid is obligatory among all members of the family, in all circumstances. When the parents have become too old to continue exercising their authority, they live with the family of their oldest son

[128] a long enough interval in which to inform and call together the eventual heirs; in villages it remains longer.

The élik includes on the debit side the family debts incurred by the de cujus, but not his purely personal debts, which die with him; the distinction is sometimes hard to make and gives rise to suits between the heirs and creditors of the dead man. The debit side also [787] includes the funeral costs, especially compensation to the diviner called in to determine the cause of death (but the expenses of the final illness are considered to be a personal debt). Assets cover all real and personal property that belonged to the deceased, including his wives. The settlement, akap = distribution, is directed by the nkap élik, distributor of the inheritance, usually a nnôt mot, a kinsman or affinal relative not benefiting from the inheritance and appointed either by the de cujus or by the heirs themselves. Inheritances are more important now than they used to be, not only because there are more, and a greater variety of, objects to be distributed but also [788] because the custom is dying out of destroying or burying part of them during the funeral rites.

There are six degrees of possible heirs: male offspring and their male descendants; full brothers; half brothers on the father's side; paternal first cousins, bobenyem; clan nephews, hence brother's sons, bobendôm; uterine brothers, nephews, and grandsons of the clan, hence bastards, bobengon, and legitimate nephews and grandsons outside the clan, bobekal. Inheritance does not devolve by ascending order except in the complete absence of descending heirs.

The eldest of the heirs of the first degree called to the inheritance, nnôt mon, is privileged; he is the replacement, ajian, for the dead man. To him go the hut, the family jewelry, ancestral cult objects, especially the bieti basket, the rifle, and certain valuable possessions like bicycles, sewing machines, etc. The other possessions are divided among the other heirs of the same degree. The ajian's right of seniority is beginning to be criticized; it is gradually ceasing to apply to plantations, and now the heirs are demanding a division into portions of equal value along lines similar to those of the Civil Code.

The possessions left by a woman went in the first instance to her daughters, in their absence to her co-wives, and in their absence to her husband. With the present instability of marriage, related to the economic emancipation of women, this order of inheritance is

765 This skull cannot, however, be put into the *dvora bidzi*
779 right away, it must first be "acknowledged." The rite is analogous to that of the chief's initiation, which has already been described. The skull [577] is carried into the forest, placed upon a kind of altar, and a victim is immolated in its honor. It is sprinkled with lustral water, then with blood. The chief's heir then takes the skull and makes it first "acknowledge" the ancestral skulls, then successively the family and clan totems, and ends with the tribal totem.

768 Thirty days after death the funeral dances or *fanki* also
779 take place, and then the division of the deceased's property, particularly his wives. His hut usually stays closed throughout this time, with the door barred and the roof covered with thorn so that the deceased's spirit cannot re-enter the house, which would mean making further sacrifices.

The mortuary rites are very complicated and very solemn among the Fan, especially for an important chief. I have here referred only to totemic rites. The totem will live again later in the person of one of the descendants, usually the grandson, [551] who, in many cases, will have both the name and the totem of his grandfather.

[p. 578-663 not translated]